

A SERMON
PREACHED IN S.
PETERS CHVRCH AT
WEST-CHESTER THE XXV.
OF SEPTEMBER, 1586.
CONTAINING MATTER
FIT FOR THE TIME:

By Edward Hutchins Maister
of Arts, and Fellowe of Bra-
zennose College.

PSALME 74.

*O deliuer not the soule of thy turtle-doue vnto
the multitude of enimies. vers. 20.*

*Arise O God, maintaine thine owne cause.
vers. 23.*

AT OXFORD,

Printed by IOSEPH BARNES, and are to
be sold in Pauls Church-parke at the signe
of the Tygers head.

AS FOR MON
TEACHED IN 2

PETER'S CHURCH AT

WESTCHESTER THE XXV

OF SEPTEMBER 1836

CONVINCING MATTER

FOR THE TIME

By Edward Thomas Master

of Arts, and Fellow of St

John's College.

72 ALBION 74

Oxford and the City of London

Printed by J. G. Smith, at the

Print of the City of London

1836

AT OXFORD,

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TO THE WOORSHIPFULL MAI-
ster ROGER PVLESTON Esquire, grace
and peace in Christ.



Lthough there be in Si-
on numbers of such as
haue & do cast off their
riches into the Lordes
treasurie : such as are euerie waie
careful & able to disburse their two-
pence committed to the for the cu-
ring of the wounded man in Ierico:
whose labours or rather almes are
glorious on earth & written in hea-
ven: though I knowe my selfe to be
one of them, not worth any riches,
but onelie a mite, rather wishing to
haue, then hauing to bestow the two-
pence of God, yet haue I bin (as be-
fore, so now again) by entreaty won
to bestow this short sermon, though

it bee but a mite: though nothing to
that, which others cast into the trea-
sury. Whereof therefore as of all
desire fauorable acceptation, so of
your worshippe I am to craue it, to
whō I haue bin bold, & yet of duty
bound to offer the same, as a true
though a smal tokē of my dutiful &
thankfull remēbrance of your su-
drie benefits towards me from time
to time, which the lord god requite
where I cannot: who double & mu-
tiplie his blessings vpo you & keepe
you in al your waies, and vs from
those enemies that studie nothing
but how to disquiet vs. AMEN

*Your Worships in Churche
to command,*

E. H.

It is written in the 5. Chapter of Saint Pauls
Epistle to the Galathians, & 12. verse.
I would to God they were cut off that doe disquiet



AS SAINT PAUL (RIGHT
Worshipful & dearly beloued
in our deare sauour) was cho-
sen of God, to be his lampe, & a
light of his golden Candel-
sticke; so did hee perforce the
dutie of light: he bent himselfe to lighten them
that were in darcknesse, wheresoetter he came.
Hee was a lampe to the Thessalonians, a lampe
to the Corinthians, a lampe to the Romanes, a
lampe to the Ephesians, a lampe to the Colossi-
ans: to omit the rest, hee was a lampe to these
people of Galatia, as appeareth by this Epistle
which he penned first (as many take it) and first
sent vnto the. Wherein appeareth that he had
laied the skilful builder, & laied them on christ
the corner stone of the temple: called & couerted
them from foolishnesse to wisedome; from ig-
norance to knowledge; from error to the truth;
from superstition to christian religion. How-
beit where by his painfull care, & careful tra-
uel amōg them, he had thus brought the to an
happy estate in Iesus Christ, it grieved Sa-
tan to see it, & therefore hee busied himselfe to

A Sermon preached

put out the cleare light of Paul the lampe of
Christ our sauioꝝ, & to pull out of the wall the
liuely stones that Saint Paul his elect builders
had laid vpon him. May alas, he did not only
griue at this prosperous estate of these Gala-
thians, wherein they stood; & therefore sent out
such as should seek to ouerthrow the good that
Paul had wrought among them: but as hee at
tempted, so hee tempted; and by his tempting
preuailed so far, that the Galathians fell from
light to darcknes; from true wisdom to their
former folly; from truth to error; from the syn-
cerity of religion to superstition; from christ to
Moses: by which meanes it came to passe that
S. Paul their Apostle was in a maner forgot-
ten, and his truth almost forsaken of them, and
among them. Which their miserable estate
piteous the Apostle considering, hee tooke the
course to write this epistle to them; thereby to
warne them of their estate by him in the gos-
pell; of their folly in reuolting; of his care to
conuert them again from concision to the truth
circumcision: from the ceremonies of the Law
to the truth of the gospel, that so Iesus Christ
might profit them, and hee bee a ioyful Apostle
ouer, & in them. Many waies both he moue the
I neede not to expresse the specials. In the
uerse he layeth befoze him the mischief, & grei-
eue

suff that the false Apostles wrought in the
 church, how they were enemies to the estate of
 these Galathians: how they brought them from
 the breade of life to feede on leauen: from the
 greene tree, to the dry sticke; from the body to
 the shadow: from the kerneil to the shell: from
 Christ to the Law ceremoniall: whereby they
 made the soze where they were healed: slaues
 where they were freed: lost where they were
 before quitte by the gospell of grace, and made
 Christ vnprofitable vnto them: where they
 fought well before, yet now to flee; where they
 ranne wel before, yet now to stand: where they
 were in the spirit, yet now to end in the fleshe:
 where they had, yet now to loose the faith of
 Christ our sauour. Which their miserable con-
 dition the Apostle pondering w himselfe, how
 it tended to their destruction, & to the disglory
 of God: (whose gospell was despised that way
 for vntrueth, and the blood of Christ was like
 to bee of no profite vnto them) it did so grieue
 him on the one side to see their piteous estate, &
 on the other side did so eate him vp, to see
 the glorious gospel of peace so trod in the dust,
 that he burst out in these words which I haue
 read vnto you, Would to god they were cut off
 that so disquiet you, as if he shuld haue said: O
 Galathians, I begot you in the faith, & should

A Sermon preached

be your father: I brought you to the light, and
 should bee your starre: I haue taught you the
 truth, and should be your master: and whereas
 the Church is an espoused virgin to one hus-
 band, & that one husband is Iesus Christ, the
 King of Kings, the God of all glory, I am the
 Bridegromes friend, (and so you ought to re-
 pute mee) that haue brought you to the spouse
 your mother the Church, in the Kings priuie
 chamber. I haue brought you as Salomó speak-
 eth, to see the King at his repast, & your spike-
 nard hath giuen the smell thereof. ¶ Galathians,
 what shal I say? I had an office: I prepa-
 red my selfe to performe it: yea I laide before
 you a vessell full of the pretious blood of Christ
 to the purging of you frō your sins: nay I haue
 taken the pains to wash you therein, as white
 as euer was the snow in Salomon: in a word, I
 haue described Christ before you, and preached
 him only a free and full Iesus vnto you: yea
 and it was my iote to see the happie fruites
 of these my labors among you: that you were
 become the Lambes of Christ, and Christ your
 Shepheard: the leaues of Christ, and Christ the
 Lilly: the members of the bodie of Christ, and
 Christ your heade: the inheritaunce of Christ
 and Christ your Lord, and gracious Saviour.
 But yet alas my deare Galathians what shal I say

Cor. II. 2.

Cant. I. 3.

Cant. I. 11.

oh. 10.

Cant. 2. 1.

phc. 5. 23.

I say

at West-chester.

saie? Where you were my sonnes, now yee Gal.4.19.
the bastardes: where you were light, now yee
the dark: where you were in the truth, now yee
the straie: where you were with the spouse in Gal.5.8.
the kings priuie chamber, now ye are out: your
the ikenard now doth giue no smel therof. O my
the Galathians therefore what shall I saie? The
the more hath plaied the crafty part among you:
the false Apostles haue deceaued & bewitched
the you: they haue broken the quiet league that
the you had with God in Christ his onelic Sonne Gal.2.1.
the your deare Sauour. Oh my dear Galathians
the therefore I woulde to God they were cut off
the that doe disquiet you: for it pittieth my heart
the to see the cockle so to hurt my cozne: to see the
the gaue so to sowze the lump of my good dough Gal.5.9.
the that I had among you: to see the false Apostles
the of circumcision (indeede the authoys of concie-
the che) by their false and perilous persuation to
the yeat you off from Christ the tree of life, where-
the ye did grow. O my dear Galathians there-
the fore I woulde to God they were cut off that
the thus disquiet you. This I take to be the whole
the of this Apostolick wish: wherein I com-
the mend to your godlie consideration, first, the A-
the postles tender affection towardes the people
the Galatia: 2 I note a difficultie concerning
the affection: 3. I note the estate and condition
of

A Sermon preached

8. Part.

of al false Prophets and Apostles: and lastly
 short application of all. Touching the first
 point, the Apostles affection howe tender
 was and deeply set vpon these people of Gal
 cia, the whole Epistle beareth strong witnes
 and euident prooffe. So that how, & how pa
 fully he trauelled to teach thē, I shal not need
 to tel you: how carefull he was that way, the
 state whereunto he had brought them doth
 ry sufficient tokens. Onely this, to labour
 make them Christians: nay indeede to bring
 them to the estate of Christians: to be dou
 and to feede on no graine but the wheat: to be
 Eagles, and to prae vpon no flesh but of
 Lamb: to thirst and to drinke of no well but
 Christ the wel of God, the well of the water
 life: where they were lost sheep, to seek thē:
 seek thē as to find thē: being found to close
 in the fold of Christ, our Sauour, this Ap
 stles loue was great that did so louinglie
 uel for them, but this was not al: for he did
 onely thus take care to bring them to the fold
 of Christ our Sauour, but to keep them in: not
 not onely that, but where the Diuel had plai
 the crafty Fox, and got them out of the fould
 of Christ, and thē fed them: not with truth,
 with error: with circumcision: not with ch
 with concision rather then circumcision:

Gal. 4.13.

34. & 5.13.

Gal. 6.11.

Gal. 5.2.

Gal. 5.4.

at West-chester.

ed with gal, not with hony: with popson, not
with the sweet bread of life: he tooke the pains
labour againe in their behalfe, and to reduce
them to the fould from whence they were got.
His hearts desire was that they might not
lose the profit of their godly and good profes-
sion, but that they might return and haue poz-
son, and profite togither with him in the pre-
cious passion of Christ, which yet these false A-
postles went about to make of none effect vn-
thē. And though he might haue turned his
trauel another way, for this their vnthankful
vult from Christ the way, the truet, & life,
whereunto hee had brought them: yet did hee
not: but as hee had beene a mother to them, to
nourish them, to trauell for them, to bring
them forth to Christ: so did hee not cease as a
mother to trauel againe and again, that christ
might a newe bee framed in them, where they
were by folly and false subtilty of the false Apo-
stles lost the very beauty of christ whereunto he
had brought thē. In which his trauel because
the false Apostles did greatlie trauel to hinder
him and them: therefore euen of meere zeale to
theirs glozie and their saluation he brake into
his louing wish: ¶ Galathians, I woulde to- Gal. 4.19.
that they were cutte off that doe disquiet you:
which wordes doe argue a tender intirenesse
of

A Sermon preached

Gal. 5. 7.

Gal. 5. 4.
2. Part.

Gal. 5. 7.

of the Apostle ouer them: as that hee wish
their health where they were wounded, the
recall where they had strayed, their returne
the truth which they had receiued by him: that
so their estate might be sure, and their salua
on yea and Amen in Christ Iesus, who could
not otherwise profit them. But here it was
demanded what the Apostle meaneth thus
burst out into so vehement a wish as here he
saith? For it maie be thought more meet for
Apostolike spirit to confute then to curse: to
loft then thus sharp: rather to pity his enemies
then to pray thus against them, would to God
they were cut off that do disquiet you. Where
unto I answer, that indeed many take the
wordes of the Apostle to be not against, but
the behalfe of the false Apostles: as that Sa
Paul doeth not wish their hurt, but their good
therein: that as they had taught circumcision
before, and by that meanes stopt the people
Galatia from their godly course which they
had begun in christ Iesus, and thereby did
daunger theirs and their own soules, so they
might now at length be cut off from that
perilous dealing, and called to the light of
gospell of christ, that so the Galathians might
be no more disquieted, nor their estate any
ger endaungered: so that they will haue the
word

at West-chester.

nds of the Apostle to be full of loue & tender
ection, not only towards the Galathians,
hose case hee most pittied, but also towards
e false Apostles, whose conuersion he also wi-
d. And indeede I graunt the Apostles wish
uld haue bin, that these false Apostles might
ue reclaimed their erronious and damnable
ecture of circumcision with the Gospel. And
doubt not but his tender heart did so tender
saluation of soules, that hee could haue wi-
d them, and could haue been hartily glad to
ue seen them & these people of Galatia, both
gether cut off from this their false persuasio
o dangerous: Nay I am perswaded that no-
ng could haue fallen out more to his ioy the
haue seene the altogether, as corn growing
one fielde, as flowers flourishing in one gar-
n, as bzanches bearing grapes in one vine,
knit together in the eye of Iesus Christ, as
e white or apple of the same: but yet wher he
w befoze his eyes the pittious state wherein
e Galathians stooode, and how the false Apo-
s had busied themselves to bzing them ther-
to, and how they sought by al means, not on-
to make, but to continue them as dogges, Gal. 4. 17.
ere they were once the darlings: as thorns, Gal. 6. 12.
ere they were once lillies: strangers, where
y were once near: idle, where they once ran
wel:

A Sermon preached

Gal. 5. 7.

Gal. 3. 1.

Gal. 3. 3.

Gal. 4. 11.

Gal. 4. 15.

well: fools where they were once wise: fleshly
 where they were once spiritual, and gaue ea
 vnto the spirit, that not onely said it: but cri
 and proclaimed it in their heartes, that God
 Christ was onely and wholy, fully and free
 Abba, father vnto them: whereby his darlin
 was like to be deuoured: his lilly in Galatia
 he tozne, his owne crowne & glozy to be take
 from him, and Gods glozie to lie in the dust
 so greened him that hee burst out and saide,
 would to God they were cut off that so disqu
 et you. Wherein he hath principally respect
 Gods glozie: secondarily to the happp and sa
 estate of these Galathians: and thirdly to
 prosperous recovery of his laboys among th
 which because they were greatly hindered
 the meanes of these false Apostles, therefore
 burst out euen of zeal and said thus: O wou
 to God &c. In which woozdes (to come to t
 point) the Apostle yet breaketh not the bond
 charity, but keepeth it, in that he thus wishe
 not of priuate affection, but in respect of Go
 glozie, his church and congregation, which
 had in Galatia planted happily, & yet the fa
 Apostles sought to destroy most craftily. No
 wher euil is wished to the dross, that the go
 may be pure: euil to the chaffe, that the whea
 may be fanned: euil to the leauē, that the dou

y be sweet: euil to the pitch, that the cleane
 y be clean: euile to y tare, that the corn may
 safe: euil to the wolfe that the sheep may be
 e: in a word to wish euil to the diuel & to his
 rites & false Apostles, that the glozy of God
 y be glorious & the church of god redeemed
 danger of them: zeal it is, euil zeal it cannot
 out very christiā: the loue of god cōstraineth
 the loue that is due to the church of Christ
 h beg & craue it. Neither indeed do I take
 the woordes of the Apostle, to bee so much
 ordes of euill wish to his aduersaries, as
 ds of good wil to the people of Galatia: for
 much as he doth not wish them euill simply,
 in respect, because they did trouble the
 urch, hinder & hurt her in her race: because
 y did disquiet her. So that in respect of the
 athians, whose safety was dear vnto him:
 whole saluation Gods glozy had bin glori-
 in whose reuolt from the truth & continu-
 e therein, the false Apostles had stopt the
 ise of the glozy of God, and brought their
 s to piteous case: (considering that it was
 er y many dogs should die the death, then
 one darelign of Iesus Christ, much more
 so many as were in Galatia) hee might
 y & did godly break out into these wordes
 and

Gal. 5. 10.

and say, o would to God they were cut off
do disquiet you.

3 Wherein wee may see both what he
meth to the false Apostles & therein their este
as also the cause of his wish. He wisheth t
were cut off: cut off from the people of Gala
cut off from the company of them: cut off fr
the number of Christians: nay cut off utter
curled euerlastingly, befoze they should bze
such goodly plants, as he had planted, Apo
had watered, and God himselſe had blesse
Galatia. O terrible wish to proceede from
Apostle, to wish their death and damnatio
yet o wish no lesse iust the terrible: iust to
the barren fig tree a curse: iust to wish the f
steward a reckoning: iust to wish fire for s
ble: iust to wish wind to scatter the chaffe,
that not simply, but in respect: least the g
trees of the lord, least the chilozen of his ca
least his cozne that grewe in Galatia sho
take any hurt. For that was the cause
the Apostle did so wish vnto them, because
disquieted them. Which is the third m
wherein if you aske me wherein they did
quiet them, the whole Epistle beareth wit
Gal. 2. They did disquiet them, because they brow
them in doubt of his Apostleshippe: disq
them, because they taught a contrary doct

Mat. 21. 16.

Luc. 16. 2.

Pl. 1. 4.

Gal. 2.

Gal. 3. 1.

to him: disquiet them, because they did
 suffer them to enjoy the trueth that hee had
 given them: disquiet the, because they by such
 means had brought them from faith to works,
 from grace to the law, from Christ to ceremo-
 nies, from liberty to bondage, from the peace
 of conscience in Iesu Christ the true and only
 way of God, to seeke it in circumcision, if not
 by, yet with the gospel coinely: whereby they
 made Christ Iesus (who is and will bee in the
 utter of saluation either at in al, or nothing
 all) no way profitable unto them: in a word,
 they did disquiet them, because they by such
 means tooke the peace of conscience from the.
 But to come to an application of al: dearly
 loved in our saviour christ Iesu, as these peo-
 ple of Galatia had their Paul, by whose labors
 preaching they did attain to the knowlege
 of God the father in Christ his dearly beloved
 sonne, so haue you, and with you, the people of
 our land not wanted, but enjoyed the same
 benefite these many yeares, nay where you
 were withered branches, yet Paul hath plan-
 ted, and where you were ready to wither againe
 againe, yet Apollo hath watered, and god
 hath blessed you with heavenly knowlege: and
 know it, and I hope you al thanke god for
 that we haue bene cloudes and haue giuen
 forth

Gal. 5. 7.

Gal. 4. 21.

Gal. 5. 3. 13.

Luc. 2. 14.

Ephe. 2. 19.

A Sermon preached

Cant. 4. 11.

forth the dew: candles & haue giuen forth
light: the brestes of the spouse and haue offered
milke: her teeth and haue diuided the Man
the meat: her tongs and haue spoken (as Sa
mon speakes) no lesse than the very hunny
heauen vnto you: and the Lord our God is
witness how we haue traueled in euery place
to be fruitfull wombes vnto him among you
you your selues easily can, and I hope for your
parts w^{ch} I thankefully witness, how wee haue
beene voices, and what we haue cried: how
haue beene hands, and what we haue labored
how we haue bin feete of, and for the Lord
Ius, and how wee haue stood in this, and in
like places to deliuer out the gladson tidings
of heauenly peace vnto you: nay more than
we haue beene writing these many years

2. Cor. 3. 2. as S. Paul doth sweetely figure out the
ter) we thanke the liuing, and our most loving
God, that wee haue written a faire and good
Epistle among you: so that all the world
runne and reade, not the name of superstition
and superstitious deuotion, but of trueth,
Christian knowledge, & religion in your
heads. You are the seales of our labours,
are our crowne, and glorie, and therein we
glorie: to heare Christ our hennie clocking
you as christians following: to see you w^{ch}

Luc. 13. 34

at West-chester.

ould of christ, & christ your shepheard: to see
cornea of christ, & lose of life: to see you cal-
to the knowlege of the truth to cōsent to it,
ome thus to hear it, that you may continue
how it ioyeth our hartes? But alas though
bee our ioy & happinesse, to see you in this
happy estate; & nothing could more glad
hē to see the branch abide in the vine: yet sa-
hath had & yet hath his are abroad, wher
not only hacks, but hopes to hew down the
ch of christ in diuerse places. Nay as it was
Galatia, so hath it bin & so it is now in Eng-
d: God grant that it be not: or (if it be not) y
ay not be so among you. For latā hath spi-
his your prosperous estate in Iesu Christ, &
not spared almost in euery place, euery
to ouerthrow it. For what the powers of
world haue don in this cause, I need not to
ember you: & what his false Apostles haue
of late & yet do attēpt, you are not ignorāt.
you knowe what diuels haue come vnto
shape of Angels: What Eliaus vnder the
e of Iacob: What cutthroats vnder the
e of Catholicks: What Iudasēs vnder the
e of Iesus: And that, not onely to corrupt
but also so far to disquiet you, as to sucke
very blood of Prince & people among you,
were possible. By which means, it is come

loh. 6.

A Sermon preached

to passe that the ship of Christ is not only da
ed with waues, but in a maner ouerwhelm
and his sheepe not onely pursued, but al
quite deuoured in many places: as was
therefoze, so is our Galatia troubled. Nay

Ioh. 18. 2. 3. Scribes and Pharises to the disquieting of
church Apostolicke wan Iudas from christ
sauour, and of an Apostle made him an A

Gal. 3. 1. stata. These false Apostles bewitched the
Galathians, and made them fools: where
were in the way to runne out: they went ab

Gal. 3. 4. by their mirture of circumcision with the
pell, to make the gospel of Christ fruitles
them. Oh would to God Scribes and Phari

were not in this our land: o would to God
no familiars had plaid by their means the
of Iudas w Christ our sauour, o would to

that many Galathians that runne wel, had
beene staied & stopt from the good course
had begun. But alas we want not in this

day the man that plaierh Iudas: nay alas w
the name of Iesus, they haue beene and a
mongst vs, that haue sought and doe seeke

their false perswasion to make the true C
stian a Iudas: nay alas they doe it in di
places already: and euen yet they spare no

uel to make you al Apostataes. They can
abide to see you come to these our congreg

s: they cānot abide to see you gather to serue
 the liuing lord: they cānot abide the flourishing
 the truth that we deliuer faithfully, and you
 reiue obediently from vs: yea it grieueth the
 the very heart to see so many eares in
 house of our god, the word of god in known
 manner offered vnto you: but aboue all things
 which was the only thing that among and a-
 me all spited these false Apostles to the very
 (that) that Christ should be preached as a full,
 a free Jesus only, vnto you and among you.
 Therefore our aduersaries crie out against
 the gospel of Christ, that, that faith, which
 worketh by charitie, should only bee saide to
 iustify & saue (which is our proposition neither
 more nor lesse) for which cause as these false A-
 postles to the disquieting of this church of Ga-
 lacia mingled circumcision & grace, & taught
 the gospel to be vnauaileable, vntill circumci-
 sion were vsed as necessary: (by which means
 they deceiued many) so also our aduersaries do
 mingle workes with faith: and teach saluation
 to come not only by faith, but also by workes:
 which meanes many of the simple are cari-
 ed away from vs, and lose the profite of our sa-
 uours gospel. But here, because by the way
 I doe except, by the way I am to answer:
 I except the cōparison not to be iust: where-

A Sermon preached
as yet as these Apostles ioined together
circumcision and Christ, so do they couple the
rites of their woorkes and Christ. But here
they except that circumcision was a matter
the Lawe ceremoniall, which did not, which
could not iustifie: but as for good woorkes
are duties of the Lawe morall, which both
and doe iustifie: but I answer, that indeed
for circumcision: truth it is, that it neither
neither could execute that office: & no lesse
say of the duties of the lawe morall. For though
it be a principle in diuinity (confessed also
our aduersaries) that *Lex impleta* doth
carere, and *iustificatos seruare*) that the Lawe
doth iustifie and saue the iust: yet touch
the categoricall and positine (whereabout
question is) I find it not to be true, that any
doeth actually or can possibly fulfill the lawe
and therfore be iustified and saued by the lawe.
But here again they except, that then god
commanded things impossibl. Whereunto I
swere, that as for the impossibility of the
commandment, it is no matter of absurdity:
it is a point of the catholicke verity taught
scriptures, to be confessed by all: the Apo
S. Peter in the 15. of the Acts doth witness
no lesse, and our aduersaries themselves
say no lesse: but here again they except, that

the place of S. Peter, it concerneth points
 the law ceremoniall, which was but a Law
 temporall: but as for good woorkes they are
 duties of the Law morall, that bindes al men &
 al ages, so that if the duty therof and therein
 God of vs exacted, were impossible, God
 were proued a cruel & rigorous God. Where-
 to I aunswere first, that touching the per-
 uenialnes or temporallnes of the commaun-
 dment, that is nothing, when the impossi-
 blesse is graunted for a truth: 2 I aunswere,
 that as for the duties of the law morall, though
 they binde perpetually and yet bee impossible
 to be perfozmed by the Godly: yet is not God
 thereby proued a cruel & rigorous god, but in-
 cause he demaundeth nothing but his due;
 yea what mans conscience calleth duty &
 confesseth to bee due: now to aske nothing but
 that: yea what man cannot but confesse to bee
 due, that is no cruelty, no rigor but iustice:
 therefore to aunswere more fully: as for the
 duties of the law morall, God asketh therein
 nothing but what mā should perfozme. Ther-
 fore nothing but duty: yea nothing but what
 man could perfozme: nothing therefore but
 duty: yea nothing but possible dutie: which
 though now hee cannot perfozme: and there-
 fore now findes the law impossible, that is be-
 cause

cause whē he could & therfore had possibility
 performe it, yet he would not: so that that
 possibility argueth not Gods cruelty & rigour
 but iustice on his part: on our behalfe our
 miserable infirmity, and yet voluntary misery.
 May their owne Hugo de Victore in his
 annotations vpon this chapter saith that man
 not loue God with all his hart, soule &c. in this
 life, and therfore is not to seeke saluation
 merites but only in grace. Wherefore to
 omit all large and yet easie apologies in this
 poynt, it is flat in conclusion that our aduer-
 saries offend no lesse to the disquieting of
 the church now in adding woorkes morall, than
 did these false Apostles in the time of this Ap-
 stle in adding woorkes ceremoniall to the gos-
 pēll: for both waies the church findes disqui-
 etnes: both waies christ is made vnprofitable.
 Now therfore (Deare beloued) sith by their
 their legall, indeede impossible, and therfore
 no gospell, our aduersaries barre many a soule
 seeke to barre you from al possibilitie of salu-
 tion: sith all their endeuour is to make you
 Disciples not of faith but of woorkes, not of
 grace but of merite, not of the gospell but of
 the lawe, not of christ but of Moses: and so to
 der the name of Iesu do fight indeede against
 the glozy of the Gospell of Iesu and salu-
 tion.

your soules: sith there is such venome, such
 pson, such perill among you and for you a-
 made by reason of them: sith they the seruants
 at an busie theselues euery way to bring you
 this most miserable stay & piteous state; oh
 what shal I say but to the Apostle, I would to
 they were cut off that thus do seek to cor-
 you: oh woulde to God they were cut off
 thus disquiet you. For you are dearly belo-
 in happy case: & wher your fathers were in
 this miserable plight, y they could not, should
 (the key of knowlege being take & kept fro
 of them) knowe God and his Christ: yet you
 know both, yea and it is our ioy to see you thus
 like of christ the bread of life that we diuine
 go to you: and happy are you all, to your en-
 quiring comfort we assure you all, that hunger
 feede by faith vpon him: and I trust that
 y in your owne hartes you are oft ioyfull
 refre many a time to thinke vpon this our ac-
 ysted time, wherein you haue the foode of
 saluor soules so fully & freely broken vnto you.
 and therefore sith these euill nurses of Rome
 not to feed you with trust in your own works
 but which you perforce: and merits which they
 so imagin of you (which you do not, yea being
 againers cannot perforce, and therefore needs
 fast famish you, if that you trust to them) and
 not

A Sermon preached

not onely of Christ: who yet was & is the on
alone loafe of life broken vpo the crosse for
sinnes, and alone by faith able and withal
by to feede you, oh woulde to God they w
cut off that thus doe seeke to corrupt you:
woulde to God they were cutte off that th
disquiet you; not that we could not wish th
better: for (alas) wee know the price of soules
and acknowledge the grace and goodwill
our gracious God that way: and you can
witness with and for vs, that in our gener
assemblies & publique praiers we pray for
speedy conuersion and saluation of them: na
would do our heartes good to see the Goat
come a Lambe: to see the thorn become a lily
there were but one sould and one shephep
vs all: but alas be our charity neuer so gra
wardes them: though wee pray for the
when they curse vs: though wee blesse the
where they persecute vs: though we preach
penne, take careful care euery way to discov
their vnt ruth, that they may leaue it, to b
them to the light of the trueth that they m
cleaue vnto it, yet alas they condemne our c
ritie: they continue their wilfull race, and
their trauel is how to root vp the goodly v
parde that God by vs hath planted amo
you: day and night they watch to steale the

at West-chester.

of Syon from you: they spite the brightnesse
of the golden candlestick of Christ among you,
whereby they seek the ruin of your happy estate
wherein you now stand, utterly & to drown the
voice of the turtle now heard in our land: and
therefore oh what cā I say, but oh would to god
they were cut off that thus do seeke to greene
you: I would to god they were cut off that thus
disturb you.

Oh but this is no charitable wish you will
say. I haue answered and answered further,
that we wish them wel with al our harts: but
when we consider the stiffness of them in er-
rour: yea how resolute they are in defence of their
heresies: & how earnestly they traueel frō place
to place to corrupt mē that embrace the truth:
how they condemn and curse true chris-
tians, and thirst after nothing more then the
solation of God his holy temple among vs,
whether by persuation, or if that preuail not, yet
by treacherie, force and crueltie: when I thus
remember how they are & wil be nothing but
trouble, to trouble, yea to choke you the goodly
children of our sauour christ, & how they labour &
take the paines to chase the poore woman as
you to the wildernesse, vpon whose breasts
you do now quietly take your fill of the sincere
milk of the honey-sweet gospel, the very power
of

of God to saue your souls, I cannot chooſe
 wiſh with this our Apoſtle: oh would to
 they were cut off that doe diſquiet you. It
 therefore that wee wiſh not their conuerſion
 not therefore that wee wiſh not conſequently
 their ſaluation: not therefore that we owe them
 charity (as they uncharitably do ſlandere
 charity) but ſuch they profeſſe themſelues
 enemies to the truth, and that they may not
 darkē but bury it, do by al meanes trauel it,
 you al know, & this our daie is a liuely and
 mentable witneſſe, oh would to God they were
 cut off that ſo diſquiet you. In a word to
 clude: our harts deſire and continual praier
 God is, that his goſpel may haue a free courſe
 among you: that the light of the world may
 tinue with you: that the dew of heauen may
 drop vpon you: that this day of knowlege,
 day of comfort in chriſt your deare ſauior
 not be darckned againe by antichriſt: that
 Done that now we doeth reſt in the holes of
 rock (as Salomon ſpeaks) be not driuen againe
 to take to her wings and elſewhere to ſeek
 reſt: this deare beloued is our wiſh and daily
 praier to God for you, euen that you may
 thus & in this comfortable & happy eſtate,
 gods mercy may ſtil compaſſe you & his name
 be glorious among you: and therefore when
 antichriſt

at West-chester.

Christ is abroad & his Angels among vs,
who hath euen at this verie houre moued the
wars of the world against vs, who only spite
to hope to spit at our peace & plenty; our flo-
r and prosperity in the truth of our saviour:
that cause seek not onely abroad to trouble
brethren, but euen at home to set Caine to
his sword vpon Abel: yea to stoze our land
with trouble where there is quietnes: with war
where there is peace: with scarcenes, where
there is plenty: with teares where there is ioy:
to stoze and streame our streetes with the
blood of olde and young, man, woman & childe
among vs: yea to take away the course of gods
word from vs: and to make this our land
place for that owle of Rome, that now is a
place for the tal tree of christ, wherein the souls
the aire doe build their nestes & quietly rest,
would to God they were cut off that thus
seek to molest you: yea oh would to God
they were cut off that thus disquiet you. Not
that you neede (deare beloued) to fear the force
of flesh whatsoeuer: not that this world shall
hurt you, though it neuer so deeply hate you:
not Satan that prince of hel, that god of this
world (for God hath numbered the verie hairs
of your heades: hee hath care ouer a sparrow,
much moze ouer you:) but because wee coulde
wish

A Sermon preached, &c.

Wish that the gospel of christ might still run
mong you : that mother Rachel might enioy
this her comfortable daie with you : that her
chilozen might quietly sucke vpon her brest
that neither Herod nor antichrist might dis-
quiet them: that so the trueth of Christ might
triumph, and the diuel of Rome be still trod
the dust, to your great ioy heere, & to your pe-
petuall safetie hereafter: in which respect as
beegan, so for this time I conclude and make
an end: I would to God they were cut off that
doe disquiet you. Cut off from your company
cut off from your congregations: cut off from
the land: cut off & not permitted by foolish pi-
tie and charity; yea cut off utterly and cruelly
everlastingly before they should either by
ruse corrupt you, or by violence & force banish
the truth of christ from amongst you : rather
then either of these should fall out, I saie it
saie it again and again, and that with chari-
table object what they please: oh would to God
they were cut off that do disquiet you. Oh the
foze that Papistes were cut off from the land
for they are the traiterous and tirannous spi-
rits of this our time, who haue & still do seek
to disquiet you. God therefore look vpon vs in
the eie of his fauour, & deliuer vs from them.
And sound your Amen to this conclusion.

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